The Church School Teacher

ume XIX MAY 1950 Number 5

Vacation Church School

BIBLE STORIES · GAMES · WORSHIP · SONGS · ACTIVITIES

MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOL. XIX No. 5

MAY 1950

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Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, 85 cents each. Single subscriptions, $1.00. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under act of March 3, 1879. Printed in U. S. A.

The Church School Teacher

VOL. XIX MAY 1950 No. 5

In This Issue

By THE EDITOR

THE COVER on this month's issue is used by permission of the International Council of Religious Education. It presents the motif of the Vacation Church School poster and promotional postcard. You can secure a supply of both poster and postcard through your publication house.

Summer Plans

The cover also reminds you that summer and vacation days are coming. It is not too early to begin planning for vacation school. You will wish to study and order the material suggested by your directors. American Lutheran teachers will welcome Director Vogeley's reference to the new series on the catechism. Augustana teachers will find the Augustana series in our column.

It is not too early, either, to begin planning for summer workshops and institutes. Perhaps you have been notified of your conference or district meetings. While the directors' columns in this issue will not give the complete list of summer meetings some reference is made to them. Next month we hope to have the complete list for you.

The thought of summer brings the thought of Toronto, too, Toronto, Canada, the scene of the mid-century convention of the World Council of Christian Education, August 10-16. Here will gather church-school workers from all over the world for fellowship, inspiration, and knowledge. If you would like a folder giving details concerning the convention please write us.

A Boy and a Kit

Mr. William Johnson of Lindstrom, Minnesota, writes that the Chisago Lake Church School teachers read about "Kiddie Kits" in

these columns. The school did more—it sent kits. Mr. Johnson continues, ". . . and so it came about that I was moved to send one, too. This letter which I received was written in German and was translated for me by one of the pupils in our church school, Toiva Sober. Toiva is about fourteen years old. He came to this country last November as a DP together with his parents and a six-year-old sister. I have copied his translation exactly.

Dear Mr. Johnson: Thank you very much for the package I got at a Christmas party for refugees' children. There you had added your address so I allow myself to write a few lines to you.

My name is Horst. I am eleven years old and am the second of the four children. We are all boys. Then we have two more children of my aunt. My aunt and uncle are dead. My father is war injured and my mother is sick. Our home was in Danzig. After the war we were three and one-half years in Denmark and then in 1948 we settled here in Owingen. Here we live in a very old house. Our rooms are furnished very badly.

". . . We cannot buy much."

For nine people we have only five beds. We sleep on straw, and to cover we have only blankets. We have not got a closet or cupboard yet. My father does not get paid much because he has left side no arm and only half lung, so we cannot buy much. It is winter now and very cold. When we come home from school we have to go to the woods to get some firewood so we would at least have a warm room, because we have very little clothes, too.

Dear Mr. Johnson, I am a poor refugees' boy. I would like to send you a picture of me, but I do not have any because my father needs the little money he gets to buy bread for us. I already have felt some hunger, but my mother cannot give us so much, then it won't last till the weekend . . .

". . . You Could Help."

. . . If you or some of your friends should have some warm clothing, then please think of it that you could help us very much with them. . . . I and my brothers will pray to God that you may remain healthy and that you may still have many sunny days."

May there be sunny days for you, too, little Horst. And for other children like you, because we did not forget to act through Lutheran World Action and were therefore able to bring you help.

From Your Director

By L. H. WESTBERG
Augustana Lutheran Church

WHEN you read this, March 17-19 will be past. But as I write, it is still a few weeks in the future. On those days three members of the staff of the Board of Parish Education, Miss Alberta Peterson, Miss Birdine Peterson, and I will assist the Columbia Conference Commission on Parish Education in a *Demonstration Teachers Conference*. Specifically that means this:

Outstanding teachers in the Pacific Northwest (A. L. C., U. L. C., and Augustana) selected by the conference, district, and synod commissions on parish education, will gather in Portland to study the methods of carrying on a workshop for Sunday-school teachers. Next summer, these leaders will conduct the three workshops scheduled for the Pacific Northwest. I am sorry that I can not give you the dates of these three workshops, but they will be announced next month. Publicity will also be sent to church schools by the Columbia Conference Commission on Parish Education.

Other Workshops

Other workshops and institutes scheduled for the summer include the following. Complete list will be announced next month.

New England Workshop: First Lutheran Church, Worcester, Mass., May 6-7.

Illinois Workshop: North Park College, Chicago, June 22-24.

New York Workshops:
Upsala College, East Orange, N. J., June 30-July 2.
Kane, Pa., July 7-9.

Minnesota Workshop: Gustavus Adolphus College, St. Peter, Minn., August 21-25.

Illinois Camp Augustana Church Leaders' Institute, August 27-September 2.

Kansas, Bethany College, Lindsborg, September 3-4.

Vacation Church School

And, now, a reminder to order your vacation church school material early. The Augustana Series, listed below, can be secured from the Augustana Book Concern:

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From Your Director

By R. A. VOGELEY
American Lutheran Church

New Church School Series

THE Board of Parish Education and the Board of Publication of the American Lutheran Church have prepared another Vacation Church School Series of lessons based on the Catechism. The Series for use this year is called "My Christian Faith." It develops the second chief part of the Catechism.

This is a fifteen-lesson series. Each week there will be five lessons on one of the articles of the Apostles' Creed.

Material for teachers and pupils has been developed by the church-school editors of the Wartburg Press for the Beginner, Primary, Junior, and Intermediate classes. Additional handwork and activities have also been planned.

Courses Available

In order to give you some idea of the lessons, the titles for the Primary lessons in the series are:

UNIT I. GOD, MY HEAVENLY FATHER
1. I Believe in God
2. God Is Almighty
3. God Is My Maker
4. God Cares for Me
5. I Thank God

UNIT II. JESUS, MY SAVIOR AND BEST FRIEND
6. I Believe in Jesus
7. Jesus Has Power to Help
8. Jesus Is My Savior
9. Jesus Is My Living Lord
10. I Live for Jesus

UNIT III. THE HOLY SPIRIT, MY HELPER
11. I Believe in the Holy Ghost
12. My Church Belongs to God
13. My Church Works for God
14. God Forgives My Sins
15. I Shall Live in Heaven

Additional Series

In addition to the regular Bible story there are three series of mission stories. The stories for the first week are based upon work in the Mexican mission field. The stories for the second week are based upon Negro mission work. The stories for Unit III trace the development of a mission, beginning with "the sign at the corner," tracing the steps in developing a mission, and concluding with the dedication of the new church with the story "A Bright New Day."

To Order Material

Additional releases and information may be secured on this new Vacation Church School Series, "My Christian Faith," by writing to the Wartburg Press or to the Board of Parish Education. All orders for material, including the Basic Handbook and the Home Book should be directed to the Wartburg Press at either Omaha or Columbus.

The Monthly Conference of Teachers and Workers

By ELLATINE B. SCHULZ
Martin Luther Church, Baltimore, Maryland

Theme: Summer Opportunities.

Aim: To inspire our teachers and workers to use effectively the summer season to deepen and strengthen the spiritual growth of the entire church school.

Suggestions to Conference Leader:

1. Read this issue of THE CHURCH SCHOOL TEACHER.
2. Choose the articles suitable for your program.
3. Make assignments weeks in advance of the Conference.
   A. Suggested assignments for investigation and report.
      a. Ask the secretary to present last summer's church-school enrollment and attendance in some graphic form.
      b. Arrange for the pastor or church school superintendent to evaluate last summer's vacation church school and present plans for this year's school.
      c. appoint a committee to study and review vacation church-school literature and materials. Use literature approved by your Board of Parish Education.
      d. Have two leaders from your young adult group present suggestions for a worth-while summer project in Premarital Guidance.
      e. Ask several teachers to investigate and report on summer opportunities for leadership training and workshops.

4. Procure and make arrangements to display literature and materials on the vacation church school. Obtain visual aids.

5. As a reminder, distribute mimeographed copies of the summer activities schedule.

Worship:

Hymn Suggestions:

Day Is Dawning in the East
O Master, Let Me Walk with Thee
God That Madest Earth and Heaven

Scripture: 2 Timothy 4. 1-5

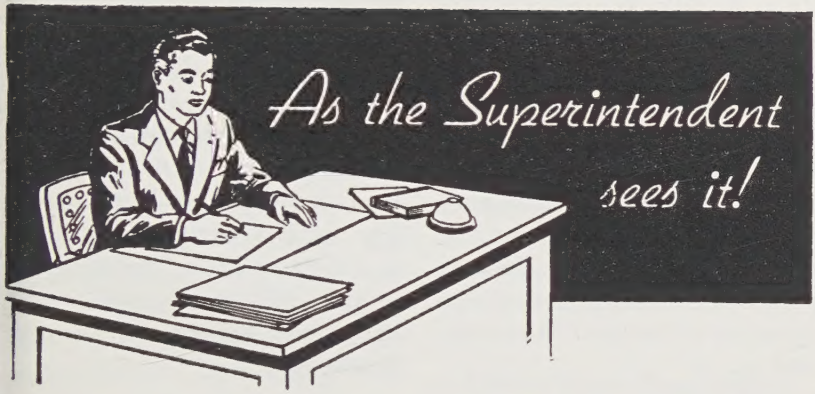
Discussion:

Summer Opportunities for Spiritual Growth Through

1. The Church School
   Avoid the summer slump among the teachers and pupils by appointing associate teachers, at least one for each department. Encourage the pupils to win others for the church school. Take advantage of pleasant summer evenings to instruct prospective teachers in a Preservice Leadership Course. Stress the importance of personal Bible study. Develop teacher-pupil friendship by means of picnics, outings, excursions, etc.
2. The Vacation Church School
   Discuss the evangelistic ministry of the vacation church school. Plan to prepare the teachers for their task in the school. The importance of and ways to obtain parent co-operation. Plans for promotion and publicity. The possibility of an evening vacation school with a variety of classes for the youth and adults. A branch vacation church school.
3. The Church Workers' Institutes and Workshops
   Plan to help as many teachers, workers, and prospective teachers as possible to attend an institute or workshop. Christian teachers will profit from a vacation spent at the World Convention on Christian Education at Toronto, Canada, August 10-16.
4. A Premarital Guidance Course.
   Summer evenings provide an ideal setting for the instruction of young adults in this practical life-related course.

Prayer and Benediction

Fellowship: Hymn-sing, correlated games or visual aids, and light refreshments.



What God Hath Joined Together

By DR. JOHN HILTNER
American Lutheran Church, Board of Parish Education

NO, gentle reader, this is not an article on marriage and divorce. We are still talking church school, and our heading merely makes a somewhat different application. We are talking about the church which thinks of its Sunday school in terms of children only, forgetting that the child is always a part of the family. What God has joined together, the family, let not the church put asunder on Sunday by sending the children off to Sunday school alone.

The church which thinks of its Sunday school in terms of children only is hopelessly out of date. It is not only out of date, it is out of a future. A system of religious education which begins with the child at the age of six in Sunday school and ends with the confirmation of the child at the age of thirteen or fourteen is like a house without a foundation and without a roof. Such a building is at best a temporary shelter. It is not a house.

It is high time that we begin to think in terms of families when we think about parish education. The command of God for the family to worship together and to study the Word of God together is as

old as the hills. We not only have the Great Commission of our Lord to teach everybody. The Old Testament is very specific about it.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law!" Deuteronomy 31. 12.

Movements to Watch

There are two significant movements going on right now. They should be watched by our own church.

Last December the Southern Baptists held a Sunday-school convention in Dallas, Texas. Some five thousand of their leaders worked out a plan to enroll 200,000 additional families in their Sunday schools. Notice that they did not talk about an enrollment of 200,000. They talked about 200,000 *additional families.* The habit of entire families attending Sunday school is not a rare phenomenon, as it is in our Lutheran Church. It is well established in their circles. But they want to make it the *standard* for their church schools.

"Take your family to Sunday school" is their slogan. The importance of this movement can not be overestimated. We can never be sure about a child in Sunday school, unless we have a family standing behind the child. From the mere standpoint of morale, family participation is highly important. The familiar question: "Mother, do I have to go to Sunday school today?" will not be asked, when Father and Mother start out for Sunday school.

A Family Affair

But this is not all. Parents who attend church school naturally take interest in the child's work. Since they are on common ground, parents and children are more liable to make the lessons a matter of conversation at home. And when Bible study becomes a family affair, then we have a real foundation for family worship. It will do something to our people, to our homes, and the effect on the life of the church would soon be felt. What God has joined together, the family, let us keep together at the feet of the Master Teacher, Jesus Christ. Our Sunday bulletins should carry this slogan: "Fathers, don't send your children to Sunday school! *Take your family* to Sunday school!"

But this is only the first step in keeping together what God has

joined together. There is a second step, and it is still more important.

It was an evil day when the idea first began to take hold of our people that religious education of the child is the business of the church.

Few ideas have had more disastrous results. Hundreds and thousands of parents gladly turned their children over to the Church and washed their hands of every responsibility. Reluctantly, the church accepted the grave responsibility, and assumed the role of spiritual foster parents. Actually, the child became a spiritual orphan, because no church can do a week's work in one hour on Sunday. Our best Sunday school is a poor substitute for the Christian home. Our best Sunday-school teachers can not replace Christian fathers and mothers.

There is another movement under way, a movement long overdue, which seeks to restore the child to its home for an essential part of his religious training. The church begins to see that without active participation by the parents the religious education of the child is bound to fail.

The Presbyterians, U.S.A., have taken a bold step in recalling their parents to their original duty. *The Christian Century* (January 25, 1950) calls it "the most revolutionary large-scale venture in Christian education ever undertaken by an American Protestant denomination." These people scrapped their entire system of Sunday-school lessons and launched out on an entirely new course. It cost them several million dollars, a lot of courage, and mountains of work.

Parents Have Responsibilities

One of the basic principles of their new curriculum is this: All parents must assume and discharge specific weekly responsibilities in the Christian training of their children. The tables are turned. It is no longer the parents who are "helping" the Sunday school. The Sunday school is helping them in discharging their God-given duty. The church provides the necessary instructional material for the parents to use at home. There are children's home-reading books and a quarterly magazine which goes to parents and teachers. All books are departmentally graded and unfold a three-year cycle of annual themes on the life of Christ, the story of the Bible, and the history of the Church.

The leaders in this movement fully realized that everything depended on the willingness of the

parents to do their part week by week. They expected difficulties. Hundreds of meetings were conducted with local leaders and the parents. They did not expect the books to teach themselves. There are no such books. "This is a long haul and every inch of it uphill, when one scans the pagan lay of the land in our time."

This movement is taking on momentum in the Presbyterian Church, U. S. A., and several other denominations have contracted to use their children's home-reading books. Sunday schools which had lost ground over a number of years begin to come to life. Increases of 10 and twenty per cent are reported. Regular attendance of pupils jumped to a remarkable degree.

Perhaps the most significant thing in this venture is the impact on the parents. "We have learned that parents will co-operate in most cases in the Christian education of their children, if the church has a good plan and persistently follows it up. We have also discovered that helping parents with the education of their children quickly gets us into education of the parents." "Boiled down, our experience has demonstrated that while there is no one way, no 'quicky' solution, for securing parent participation in the Christian teaching task, they will co-operate, and gladly, when the teachers, ministers, and others have a mind to work and the means to work effectively."

Luther Still Speaks

Strange, is it not? Here the Presbyterians are determined to try what Martin Luther told his church 400 years ago. "It is the duty of every father of a family to question his children and servants at least once a week and hear what they know or have learned of it, and when they do not know it, earnestly insist that they learn it." (Foreword to the Large Catechism). And again: "Parents should consider that they are under obligation to obey God and conscientiously and faithfully discharge all the duties of their office; not only to feed and provide for the temporal wants of their children, but especially to train them to the honor and praise of God. For God commanded with regard to the children given us that we should train and rule them according to his will; otherwise God would not have ordained that there should be father and mother." In fact, "no one should become a father unless he is able to

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Activities in the Field of Christian Education

By I. O. NOTHSTEIN

Sixty-week Campaign. The Council of Churches of Christ in the Pittsburgh, Pa., area have for some time been conducting a "60-week Campaign" among the Sunday schools. The purpose of the campaign is to gain at least one new pupil every Sunday in every school. Over a thousand Sunday schools are participating. At the last report St. Paul's Lutheran Sunday School (Am. Luth.) was far in the lead. St. Paul's had gained seventy-three. The next highest was forty-eight. The enrollment in St. Paul's Sunday School has increased by nearly 100 in the past year, and now stands at 442, with a staff of fifty-five teachers and officers. The same news item in the *Standard* says that the congregation has a Family Altar League which now numbers 135 homes, in each of which there is daily worship. There is doubtless a very definite connection between this latter fact and the remarkable growth of the Sunday School.

* * *

National Lutheran Educational Conference. While the Lutheran bodies, as a whole, are still debating the question of working together as one federation or organization, the institutions of higher learning of these bodies, twenty-eight senior colleges, thirteen seminaries, and five junior colleges, are working together with great success through their N.L.E.C. They are thus giving the church one of the earliest examples of continuous Lutheran co-operation and counseling. At their thirty-sixth annual convention held in January at Cincinnati, Ohio, Dr. Harold L. Yochum, president of Capital University, was elected president of the Conference.

* * *

Leadership Training in the church, is becoming more and more a part of the activity in the field of Christian education. After the reference in last month's items in this department, to the splendid work being done in this direction by the American Lutheran Church, we note that in the Augustana

Lutheran Church there is also a forward move in this form of activity. A leadership course, for which credit will be given, is being introduced this winter at Gustavus Adolphus College and plans are being made to bring into each district of each Conference, a training opportunity for youth leaders. Four areas of youth work will be considered: The Bible in the life of youth; keeping older youth interested in the youth program; enlisting counselors to assist with youth work; and, the best use of available materials. A Rural Youth Institute will be held at Bethany College in October. An Association of Parish Workers has been formed to assist the Youth Board in strengthening the ranks of parish workers and to help in arranging for the annual institutes.

* * *

Teachers Honored. Mrs. Ina Osmon of McVille, N. D., will long be remembered in the Lutheran Church of the Evangelical Lutheran Church in that place, for the congregation recently installed a Hammond organ as a memorial to her. She served as superintendent of the Sunday school and church organist for twenty-five years.

At the funeral of Osmund Oslakson of Starbuck, Minn., (Ev. L. C.) the officiating pastor recalled that the deceased had served for almost fifty years as parish school teacher and precentor in the parish. Ten sons of the church have entered the direct service of the Church, nine of them becoming pastors. Pastor Forde gives the school teacher credit for turning the minds of these young men to the ministry.

In the same issue of the *Herald,* from which the above items were taken, appears an appreciative article about the splendid work which a Lutheran public-school teacher has been doing for his church. He is Mr. Arthur Christenson, until recently assistant principal at Roosevelt High School in Minneapolis. Mr. Christenson has so directed the E.L.C. Placement Service that it has become the means of finding hundreds of farm homes in Lutheran communities for Lutheran farmers, to take the place of the owners moving away. One of the aims of the Service is thus a program of parish conservation. It seeks to impress upon members who retire or move that it is their responsibility to find successors who can take their places in the church as well as in the communi-

ty. This is, however, only one of its purposes. Lutheran doctors, attorneys, teachers, business men, office help, etc., have been thus located in Lutheran communities. No charge is made for this service.

* * *

Mr. Martin R. Keul, the first parochial-school teacher of the Missouri Synod in Colorado, was honored recently at rites held in St. John's School in Denver, marking the fiftieth anniversary of the school of which Mr. Keul was the first teacher.

The rapid increase of parochial schools (e.g.: the Atlantic District which had eight schools in 1941, now has twenty-one) has resulted in a movement to provide financial assistance to congregations which contemplate the establishment of Christian day schools. In the above Atlantic District an annual school collection among all the congregations has been instituted.

God Chose Some to Be Teachers

By AMOS LUNDQUIST
Pastor, South St. Paul, Minn.

A REAL Sunday-school teacher is God's gift to the church." These words spoken by the Rev. Elmer Ellefson, Director of Parish Education in the Evangelical Lutheran Church, high lighted a recent address given to Sunday-school teachers in Minneapolis. Said Rev. Ellefson, "Sunday-school teachers have a vital share in the great work of evangelism, or spreading the gospel."

Said Rev. O. Gornitzka of the Lutheran Bible Institute, Minneapolis, "Evangelism is leading people into the riches of God's grace in Christ." Evangelism is God's number one program for His Church. Not only non-Christians, but Christians as well, even the most saintly, have need to be led farther and farther into God's grace as it touches every area and activity of life as it really is.

Divine Worship.

The strong bulwark and mainstay of an ever on-going evangelism is the Sunday forenoon divine worship. It is well for every Sunday-school teacher to become fully aware of all the prayer and study and effort that go into the regular Sunday morning worship service. Throughout the world tens of thousands of worship services are being conducted, the same day, often the same hour, quite often around the same text. As Sunday-school teachers it is our high privilege to be in our pew at divine worship each Sunday, and constantly to encourage the members of our Sunday school to be there.

Another bulwark of evangelism is the vast number of devotions conducted in meetings of auxiliaries of the church, like the Ladies Aid, Brotherhood, Missionary Society, Luther League, and so forth.

Included in the program of evangelism are the thousands of Christianity courses conducted in our Christian colleges, Bible schools, summer Bible camps, special weeks of Bible studies in many congregations, and any number of informal Bible studies conducted in Christian institutions, missions of all kinds, and in some army and navy camps.

The Influence of Conversation

Another demonstration of effective evangelism is private, Philip-like conversation. This may be in the home, when a pastor calls, or when one church member visits another, or when a church member visits an outsider. It may be a private devotion at a sickbed that brings about a transformation of life. It may be between two women over the back fence, or between two workmen in a garage, or shop, or office, or store, or on a bus, or train, or ship. Thank God for many an eye-opening and heart-warming conversation when a Christian sits down with a friend or stranger and opens to him the Scriptures! Never underestimate the far-reaching effects of personal evangelism.

Where does the Sunday-school teacher fit into this moving picture of evangelism? Are we Sunday-school teachers fully alert to our spiritual opportunity? None of us fully realizes the full and far-reaching impact of the possibilities inherent in the Word of God which we are handling Sunday after Sunday.

The finest potential organism for evangelism is the Sunday school. Many of our best church members have grown up in the Sunday

school. Every Sunday we teachers should confront each child with the living Christ. What better can we do than to bring Christ to our boys and girls, and our boys and girls to Christ? What a marvelous opportunity God has given us!

We should hold before our boys and girls the possibility of their doing missionary work, here and now. We should hold before them the opportunity of becoming better missionaries than we ever have been. Some of these boys and girls may be the instruments in the hands of God to bring their own parents to church and to living faith in Christ.

Potential Christian Workers

When we step before our class we ought, so to speak, "take off our hats" to them, for, from among them God will no doubt call some one or more to significant and outstanding service in the Kingdom of Christ. It has happened before. All the time God is going around calling boys and girls into His service. In America between 1,500,000 and 2,000,000 boys and girls attend our Lutheran Sunday schools each Sunday. We Sunday-school teachers have a rare privilege in inviting these youngsters to help in the work of evangelizing America and the whole world.

Preparing for the Future

God is using us to prepare boys and girls, not only to become members of the church, but to become future pastors, future missionaries, future Sunday-school teachers, and Christian workers of every description. God is going to use some of our boys and girls for high and noble purposes.

God's unspeakable gift to the church is Jesus Christ. A true pastor likewise is God's gift to the church. Any real Christian is God's gift to the church. A consecrated Sunday-school teacher is surely God's gift to the church.

Gifts for This Generation

Many of our boys and girls are going to be God's gifts to their own, new generation, as well as to unborn generations. We ought to let this truth sink into our own souls so that we are fired with a hopeful, victorious optimism. "God's Word is not going to return void." God's Word is going to produce far-reaching results. Let us be certain that it is God's Word we are teaching and living before these whom God has given to us. When we discharge our privilege and opportunity honorably before God, God will look after the results.

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THEOLOGICAL SEMINARY

Copycats

M. LOUISE C. HASTINGS

Issued by the National Kindergarten Association

CHILDREN were never more content than when, arrayed in some of Mother's or Father's cast-off garments, they parade indoors or out, assuming the dignity or graces and airs of their elders. Happy little copycats!

And here is Paul. "Don't go too fast, Daddy," he appeals. "I'm coming along in your tracks." And he tries to hold his head and swing his arms just as his father does, as he carefully steps where Daddy's large footprints show in the snow.

Sarah Maxfield is the mother of a big family. She has long had a habit of using much slang and, too, quite frequently uses words even less desirable. Imagine the language of her boys and girls as, in their speech, they exaggerate her example, and do you wonder that mothers hesitate to invite them to play with their children?

Children Are Newspapers

Children are often like community newspapers. We may read of many habits of family life by watching the boys and girls at play and listening to their conversations. If teachers are careful and thoughtful *readers,* they will obtain helpful information regarding the home life of their pupils. For instance, Tom is kind to little children. When they are hurt, he picks them up and amuses them until they feel better. Tom must always have been treated kindly and must have had practice in being kind, or he would not do such thoughtful acts so naturally. Linda runs to accompany her great-grandmother as she walks out to the automobile. She feels that she is helping, and Grandmother enjoys watching her bright eyes and their happy expressions when she is holding her hand. Jack quickly picks up the pencil his teacher has dropped. Marcia never forgets her "thank you" and "please." Susan, when coughing, always remembers to put her handkerchief over her mouth. Clifford rises when Mother's friends speak to him.

Yes, this does represent careful teaching and practice, but what makes the practice enjoyable? Boys and girls are discriminating. When

there is someone they like very much, they are apt to copy that person's ways and acts. Two little girls whom I know love to watch two sisters, Jane and Laura, who live several doors from them. If one observes the little girls closely, they can be seen acting and even speaking in the way that Jane and Laura do. In another family the big sister puts a kerchief on her younger sister's head, and the little one twists and turns before the mirror as she has seen the older girl do.

A Natural Thing

This copycatting is just as natural as breathing. As long as it does not eventually develop into "keeping -up - with - the - Joneses," and as long as the model is a good one, there is no danger from it. It is full of possibilities to the alert parent. Take, for example, the book friends of our children. Book friends are much loved. Often we do not realize how close they are to our boys and girls. Some children live with their heroes and heroines day after day.

So we should be careful to whom we introduce them. Peter Rabbit, Black Beauty, all the little Ruggleses in the care of Big Sister, Tiny Tim and the rest of Bob Cratchit's interesting family, Meg, Jo, Beth, and Amy—each one of these characters and their associations has a very special meaning for every boy and girl. They are friends, and they will be friends of long standing, leaving their influence and increasing it as memories bring them back. As we have said before, children copy many of the characteristics of those who appeal to them.

I heard a mother say, "I do wish people wouldn't give my boy books for Christmas presents. I like to help him select his reading myself. Some of the books he has given to him have no characters worth knowing." How well she understands the influences radiated by those about whom a child reads.

"If you are going to copy other people's traits, do choose their good qualities!" many a mother exclaims in exasperation. And one says definitely, "Why copy Uncle John's less pleasing habits? Observe his nice ones and copy those."

EDITOR'S NOTE: A bibliography of children's books has been prepared by the Augustana Board of Parish Education. Write for a copy. All books available through your publication house.

Christian Education Materials

By C. E. LINDER
Columbus, Ohio

1. *The Function of Materials in Christian Education*

The *subject matter* in religious education is the Christian religion.

The *textbook* is the Word of God recorded in the Bible.

The *real Teacher* is the Holy Spirit. He alone knows the mind of God concerning man. He has directed the writing of the Scriptures, so that they can convey the mind of God to man. By means of the Word the Holy Spirit works the mind of God in man, so that man can learn, believe, love, and live the mind of God for him in Christ Jesus. 1 Corinthians 2.

The *human teacher* is the person through whom the Holy Spirit works and fosters the mind of God in the learner.

The *learner* is the person in whom the mind of God is wrought.

The *function of materials* is to serve as the means by which the teacher directs the learner in the process of learning the Word of God, so that the Holy Spirit may work in him an ever fuller measure of the mind of God. The value of materials is determined entirely by how well they serve the teacher, the learner and the Holy Spirit in implanting the Word in the learner and in fostering the mind of God in him.

2. *The Types of Materials in Christian Education*

A. *Determined by the program of Christian education.* The program of Christian education in the local church determines the type of materials needed. A valid program of Christian education takes into account every area of Biblical knowledge, of belief, attitudes and behavior, of fellowship and service in home, church and society, in which the maturing person is to be nurtured.

Such a program enlists home and church in their common task of nurturing God's children to maturity in well-rounded Christian personalities, properly adjusted to God, church, home, society and the world in which they live.

Such a program calls upon the church to provide the formal school, and upon the home to fur-

nish the practical school for learning and living the Christian religion.

B. *For the home and preschool age.* Informal learning begins in the home at birth. A valid program of Christian education must provide materials required to instruct, guide and motivate parents to make the most of this early informal learning. Such materials would include: premarital guidance, postmarital counseling, devotions for the newly married and an active nursery roll with adequate guidance materials for the spiritual nurturing of the newly born.

Since formal learning can begin at about three years of age the church should provide a nursery class. This requires carefully planned material suited to three-year-olds, together with specialized help for teacher and parents. Even here the content must be definitely Biblical and Christian.

For the four- and five-year-olds the church must provide at least a kindergarten (or beginner) department in connection with the Sunday church school, and, if possible, a Christian weekday kindergarten. These again call for strongly Biblical and Christian materials for teacher, pupil and parents.

C. *For the preconfirmation age.* From age six to confirmation formal learning can begin in earnest. To be really effective formal learning in the church school must be supported by practical learning in the home.

The teaching task for which the church accepts responsibility is too heavy for merely a Sunday program. A valid program distributes the teaching load over a Sunday and a weekday program.

For the Sunday program the church will provide a Sunday church school. For the weekday program provision will be made for a Christian day school, or at least a weekday church school of from one to three hours once a week during the public-school year, a vacation church school for at least three weeks during vacation time, and a confirmation school for those preparing for church membership.

Each of these preconfirmation schools calls for material for the pupil, teacher and parents, suited to the age and needs of the learner.

To avoid duplications and omissions a comprehensive and well-integrated program of Christian education assigns a definite part of the total program to each of the aforementioned schools. Thus the Board of Parish Education of the Ameri-

can Lutheran Church is assigning to the Sunday church school as its major task of acquainting the child with the Biblical historical background and factual basis of the faith and life of the individual Christian and of the church.

To the vacation church school it assigns the task of building on the Biblical historical basis being laid by the Sunday church school and to proceed to develop Christian faith in a series of lessons on the Creed; Christian worship by a series on the Lord's Prayer; Christian morality by a series on the Commandments; and Christian stewardship and evangelism by means of supplementary material on American, foreign and social missions.

To the weekday church school is assigned the task of rounding out the comprehensive program by taking in hand areas of Bible knowledge, of Christian faith, life and service not covered in the Sunday and vacation church schools. And the work of all these schools is planned to prepare the child for the pastor's confirmation school.

D. *For the Senior and Adult Age. Seniors: 15-17.* Here we are dealing with emerging young men and women. As they make the transition from child to man, from dependence to independence, they need once more to review all that they have previously learned, so that they may see how it still applies to them in the new age upon which they are entering, and so that what is thus reviewed may now actually become the controlling, molding and motivating influence of their lives.

They need to review the history of salvation as it is recorded in the Scriptures, so that seeing it now in its unfolding grandeur and entirety they may recognize in it the only sure basis for their faith and life for time and eternity. They need to review the teachings of their church to get a clearer, firmer and personalized grasp of the faith they profess.

In like manner, because of the enlarging world that is opening to them they need Christian guidance to prepare them to meet their increasing responsibilities as individuals and as members of home, society and church. In short, seniors need all the help the Christian religion can give them to enable them to construct for themselves a soundly Christian philosophy of life.

The responsibility for providing the seniors with the formal instruction will again fall upon the Sun-

day church school; for supplying the practical workshop, upon the home. Church and home will welcome and co-operate with the youth program and its important contributions in the areas of further study, worship, work and recreation.

Again the approved program for and specific needs of youth determine the materials needed for the learner, teacher, youth leader and parents.

Adults: 18 and over. A valid program of religious education believes in lifelong religious instruction.

As the man of God moves up from adolescence through maturity into old age, at every new stage all along the way he needs the checks and balances, the guidance, wisdom, faith, hope, vision, power and motivation that Christian truth set down in the Scriptures alone can give.

The adult membership of the church is made up of at least three distinct age groups: Young people, 18-24; young adults, 25-39; and older adults, 40 and over.

The Sunday church school offers the most favorable time, place and opportunity for the largest adult group to continue their instruction in the Christian religion. Two types of materials for the adult learners and teachers are needed, carefully geared to the age for which they are intended: a. Studies in the Bible, with a strong emphasis on application to life. b. Studies in the Christian life in all its ramifications in adult life.

Materials for adults may be indicated as follows: book of the Bible studies; elective course on life problems and of Christian service to God and man; parents' courses, paralleling the course of their children in the Sunday church school; and the International Sunday School Lessons.

A Valid Program

Is what is here presented a valid program of Christian education in the local parish? If so, then our church has made only a beginning in providing needed materials for carrying out its real program. If the Lutheran Church of America would be true to its claims of being a teaching church, and, most of all, of being the Church of the Master Teacher, it must take serious measures to provide as early as possible the materials still lacking for a truly comprehensive program of religious instruction.

This, then, would seem to call for increasing co-operation among Lutherans.

Books

Newness of Life, by Estelle C. Carver. Women's Division of Christian Service, Board of Missions and Church Extension, The Methodist Church.

This was written to be one of the study books of the Women's Division of the Methodist Board of Missions. Its aim is "to serve as a guide . . . showing how true Christian living . . . may be developed in the lives of all who come to Jesus with an earnest desire to be built up as living cells in His Body, the Church." It is also a study guide for the Gospel of John in that it uses the seven "signs" as the Scriptural basis for the presentation of such subjects as "New Birth," "Learning to Trust," "Guidance," "Maturity," etc.

Miss Carver makes a distinctive contribution to a discussion of devotional practices in that she includes many helpful suggestions as to the "how" of Christian growth and also in her inclusion of the entire family as well as just the individual.

The author is on the faculty of the Hopkins Grammar School, a college preparatory school for boys, at New Haven, Conn. She has formerly lectured at the Department of Education, Yale University. She is well known throughout parts of New England for the schools of prayer which she has conducted, m a i n l y in Episcopal churches.

MARTIN E. CARLSON.

The Church-School Teacher's Job. By Mildred Moody Eakin and Frank Eakin. Macmillan Company. $2.75.

Here is a book that church-school teachers will welcome. The authors are a husband-wife team, both of whom have had rich experience in religious education and in writing about it. The authors' aim is to emphasize the Sunday-school teacher's job and to widen the teacher's knowledge of other departments in the school as well as his own. The following is quoted f r o m the Foreword: "Some jobs have been oversold to Americans. This one, I think, has been undersold, its possibilities presented inadequately and too apologetically."

The Church-School Teacher's Job is practical in its approach. It

deals with such topics as "keeping order" by considering absolute order and the various gradations down to uncontrolled informality. Some amazing views are given, depending, of course, on your own teaching philosophy. Both teacher and pupil helps are evaluated.

Superintendents and pastors, as leaders, will profit particularly from the chapters on the church-school's relation to the public school, to the church and to the home.

One of the book's greatest appeals is the abundance of illustrations that might have come from your very own teaching experience. There is also a brief, but interesting and impressive, review of the history of the church school as well as a stimulating look to the future of our schools.

ALBERTA PETERSON.

Why Do We Live?

First in a series of stewardship film strips produced by Church-Craft. When man lives for himself the result is disaster. He comes to live for God through faith in Christ. Living for God is stewardship that expresses itself in home, vocation, recreation, etc., and in the dedication of life to God.

Approach is on the basis of conservative theology.
Style: Drawings. Titles on pictures.
Discussion Guide: 17-page booklet.
Use: Confirmation class, youth groups.

Problems of Parish Education in the Rural Church

By ADOLPH C. STRENG
Dean, Texas Lutheran College

This paper by Dean Streng was read at a rural church rally sponsored by Texas Lutheran College. With the author's permission we pass it on to the wider fellowship of The Church School Teacher *readers.*

IT IS a privilege to present this subject to this Conference on Rural Life. From the Christian point of view it is probably as basic as any, since in the long run the success of rural life will be dependent on Christian Parish Education.

This topic might well have been assigned to some specialist in the field. But in most denominations there are very few people of this type. I have come in contact with a large number of students from rural parishes in the last fifteen years, and I have been permitted to serve at least part-time in four different rural parishes during the past five years. Some of the serious problems facing us in this field are probably the following:

To Arouse Parents

It is important to arouse parents and adults to the realization of the need of much more careful and thorough Christian education and to face up to the task of Christian nurture. A complex society and the competition of numerous other educational agencies make this very essential. We must also acknowledge that there should be a tremendous, very natural influx into our church schools during the next ten years, and it is high time for us to get ready. Because of the rise in birth rate, public school authorities are preparing for an increase in enrollment of more than one-third, or close to 7,000,000, in the elementary schools in the next eight to ten years. This also will tax the resources of our church schools in rural areas.

I grew up in a rural parish in a day when it was carefully protected by the lack of easy transportation. Today the motion picture, road house entertainment, and the like are as serious a threat to rural parishes as to the urban congregations. A number of rural Sunday-school superintendents have recently emphasized to me that many

parents bring their children to Sunday school and call for them after the session, while they themselves attend neither Sunday school nor divine services. Such parents are shirking an important Christian duty.

And Rural Leaders

It will be essential to arouse our rural congregational leaders to a deepened interest in parish education so that they will appoint a parish education committee within the congregation which will alert itself to every new possibility in this field. In some congregations this may be a subcommittee of the church council. No matter, just so the members are wide-awake and eager to see the vital needs in this field.

There can be tremendous joy in seeing progress in this area. By the help of congregational leaders it has been my privilege to establish two rural adult Bible classes in the last several years. Seldom before have I seen church council members so happy in making a valuable contribution to their congregation.

Bible Study

The need for much more careful Bible study and meditation on the part of almost everyone is as great as ever. The renewed emphasis on careful adult Bible study launched in the Synodical Conference, the Baptist Church South, and Adult Bible Class Movement in the A. L. C. would indicate this. Before leaders will be able to induce others to dwell much in the secret place of the Most High, these will themselves have to dwell much there and effectively. As long as church council members and other leaders in the congregation will not attend Bible classes, it can hardly be expected of others.

Training

The need of bringing teachers to the realization of the necessity of much more careful training in our day of competition with other educational agencies is quite evident. Public school teachers would refuse to work under conditions which in innumerable cases church-school teachers must tolerate. Both supervised reading and study programs as well as regular training courses would be of real value.

Erroneous Notion

The erroneous notion that parents are able to delegate the largest share of their responsibility for the Christian nurture of their children to the church is waning, but still presents a real problem. Convictions like those expressed in the following statements are becoming very common:

"Growth in Christlikeness is not derived from an hour-long affair on Sunday mornings in the church. It is the product of week-long relationships, with parents carrying the main responsibility." Or: "One way to surmount this hurdle is to enroll only those pupils whose parents will discharge their part of the educational program. It makes no sense for parents to expect their neighbors, who teach in the church, to be more regular and responsible than they, the parents, are in teaching their own sons and daughters in the home." Many of our congregations, both rural and urban, have not yet realized this. Yet entire curricula have already been published on this principle, notably the recent so-called "million-dollar" series of textbooks in the Presbyterian Church, U. S. A., Christian Faith and Life," and the Lutheran "Christian Growth Series." These provide guidance materials for both the church-school teacher and parents, and make the closest co-operation absolutely essential.

Dilemma

Where this problem is clearly recognized, an even more serious dilemma presents itself. Let us say that in a certain congregation the parents have realized that they must return to church school for much more careful training and study. What parish now has the trained teachers, the facilities, and curricula to meet this most important challenge? To ask parents, many of whom are high school and some even college graduates, to return to a church-school environment of twenty-five years ago, is the quickest way of choking this essential new flickering flame of interest. To solve family and social problems in a Christian manner, it will be first of all essential to train ministers and lay leaders who in turn will be able to give the desired leadership and be capable guides to the parents who recognize their new responsibility. The church school that is not staffed and equipped for this essential task will bring about a frustration in the new attendants which may easily do permanent harm.

Church and State

Another serious and pressing general problem, having its deep implication for parish education, is the present complex situation brought about by the lack of understanding of the true meaning of the separation of church and state. Since this is one of the basic ideals of American democracy it would be very valuable to have a much more detailed interpretation on this sub-

ject. Since such basic teachings as those regarding man's creation by God, the endowment of all human beings with certain inalienable rights, and the value or pure nonsense of public vows and oaths are involved, a deep concern of all who love the American way of life is essential.

Wide-awake advanced church-school students are deeply concerned about the application of Christian ideals to various problems of government. What will happen if the gods of the state are very different from the true God of Christianity? In how far must the Christian church become the conscience of the state? What is true Christian justice within the state? How much of the serious distress in the world is due to problems of political economics? The application of Christian ideals must deal with real living personal and social problems. Our democratic institutions grew out of the pre-suppositions of the Christian religion and must feed from these sources and roots if they are to survive. At a recent meeting, the International Council of Religious Education created a standing committee which is to examine most carefully the relationship between religion and public education.

New Emphasis

There is an unmistakable trend toward a new emphasis on Christian doctrine, symbolism, Church history, and the like. The emphasis upon personal and social ethical issues is not forgotten, but it remains a fact that untold millions have recently and are now passing through such desperate crises in the world that they are seeking feverishly for personal assurance and certainty in the divine truths of God. Our church schools must welcome every possible opportunity to encourage this interest. Both in our teaching and preaching the presentation of the holy truths of the Word of God must remain central. Our convictions regarding our knowledge of God and His revealing love toward us are basic for any worthy Christian. In a civilization like ours where there are no agreed-upon ethical standards, where in colleges and schools there are about as many fleeting moral theories as there are manners, we are desperately in need of sound purpose and convictions which will lead to right conduct and responsible social cooperation.

Human Relations

The need of much more careful study and training in the field of human relations is very essential.

Most national authorities are convinced that the church schools have a magnificent opportunity to make the most basic contribution in building up Christian home life. Numerous social organizations, state departments of education, state universities and others have during recent decades launched a tremendous drive toward re-establishing the basic importance of family life. There is a necessity of doing much more in this field also in rural parishes, particularly to reach the parents who are most in need of being reached and seemingly are entirely out of reach.

Divine-human Institution

We must spare no effort in a continuous emphasis, especially with our leaders, on the Christian church as a divine-human institution. Never dare it be lowered to a mere social organization. It is the basic means by which the Triune God carries on His redemptive work, through which the Holy Spirit calls, gathers, enlightens, and sanctifies. It is the real spiritual home and environment where the God-created soul most naturally grows in the grace and knowledge of God.

Larger Classes

Again there is the need of much practical guidance and down-to-earth suggestions regarding the most essential physical arrangements and equipment, and the constantly growing use of audio-visual aids. In this connection the gradual trend toward somewhat larger class groupings, resulting from the lack of trained teachers in the church school, must be recognized. Public schools have long followed the principle of larger classes with trained teachers rather than small classes with poor teachers.

Day Schools

Might we Protestants not also learn something from the Roman Catholic superintendent of schools who characterized as their most basic and continuous educational problem in the last sixty-five years the multiplication and perfection of Christian day schools until the complete needs of every Catholic child in the land are met "with the highest educational excellence"? Their greatest progress has probably been made in the extension of their system, the perfection of their administration and their curricula, which are predominantly preoccupied with the central place of religion. The values in their compact, closely systematized program must be recognized.

The growth in the number of Christian day schools in the United

States during the last decade is becoming a remarkable phenomenon. Even Captain Eddie Rickenbacker recently made the statement: "For the most part our education in the public schools proceeds as if there were no God. God was an active partner in the making of this wonderful country." Lutherans, Presbyterians, Episcopalians, Mennonites, and others are providing more Christian day schools. Thorough Christian training alone can save America from spiritual doom. J. Edgar Hoover was facing realities when he wrote: "The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him, and serve Him."

Practical Applications

Probably one of the most serious difficulties with which pastors and parish teachers in rural areas are confronted is the matter of applying the teachings of Holy Scriptures to the very practical problems with which our people are confronted in rural life. Very little of our church-school and devotional literature has given sufficient attention to this. Even if most of the ethical problems of human relations for rural people are very similar to those in urban life, our rural population faces many personal problems and particularly questions dealing with relationships toward nature and animal life which should be met.

Innumerable matters dealing with the treatment of animals, soil and water conservation, honest reports to government agencies, the fullest use of our God-given resources, the power, beauty and mercy of God as revealed in natural phenomena, the joy and peacefulness connected with rural accomplishments, the very nearness to God's good earth, and numerous similar topics have definite ethical implications.

Rural Life in Literature

Much church-school literature has probably too long neglected the implications of rural life. It appears as though writers might well make much more use of materials suggested by God's creation in nature rather than mere man-made examples. After all, that was the method of Jesus and no one would say that His examples are not useful also in urban life.

Thus parish education offers delightful challenges also to rural communities. Sunday after Sunday in the confessional prayer many of us in the Lutheran Church humbly pray: "O most merciful God . . . have mercy on us . . . and by Thy

Holy Spirit increase in us true knowledge of Thee, and of Thy will, and true obedience to Thy Word." To that end may we re-dedicate ourselves to improve rural life in a way pleasing to God by making the very best of our parish education opportunities.

Preschool Education

ANNIE L. GAETZ
National Kindergarten Association

WHEN should a child's education begin? This is a question frequently discussed, and is one on which there is some diversity of opinion if the question refers to formal education. Real education begins with the child's consciousness of existence. Much can be taught during the years prior to entrance into kindergarten.

You may often have noticed a mother place her baby in his carriage or in his chair, clean and comfortable, but without a thing for him to play with, and, perhaps you have heard her admonish the child, "Now do be good till I get my work done." If he is a normal, active child, the chances are that he will not be good. He will look around, in vain, for something to get hold of, to manipulate, and to examine, but these natural urges will remain unsatisfied. Now, while the child just sits, inactive, there is very little development of any kind.

Simple Toys

A string threaded through some empty spools and tied loosely will keep a baby happy for some time. When he tires of the occupation which this presents, a kettle, and a cover for him to put on and take off, will keep him diverted. Then, a different kettle or box, with a spool inside, is likely to prove a further source of interest to him. While his mind and his fingers are employed, Mother can work undisturbed.

When the baby is old enough to sit on the floor, he can have two boxes and some empty spools to put from one box to the other. After being shown a few times, he

will learn to put all the spools into one receptacle and then into the other. When he becomes tired of that, he can be shown how to pile up the spools in various ways. There are almost endless interesting things that very small children can do with blocks. All these activities teach a child to concentrate, to create, and to use his fingers. A child with a package of colored sticks will enjoy laying them in a straight line along the linoleum, and through this activity he learns to notice form and to follow a guide.

Then there are the ever-popular paper cutouts for children before they reach the kindergarten stage. One should show a child how to cut out the pictures without harming the main figures but should not call to his notice any lack of exactness. Even a five-year-old child must not be encouraged to do anything which requires fixed or prolonged attention.

No Baby Talk

Of course, baby talk to small children is always objectionable. That should be left to the baby. The best language is none too good for him. When he is struggling with a new word, if it is divided into syllables for him he will find it much easier to learn, and he will be able with this help to pronounce some quite long words. A little friend of mine had been taught to say "Moth-er." His playmate said "Mudder," and this child's relatives thought it cute. He continued to say "Mudder," at home, even after he had reached high school. One evening he took part in a high school debate, making a splendid showing, but unconsciously he used the word "Mudder" twice. As a result, he lost the honor which otherwise he would have received.

A little extra thought, planning, and watchfulness on the part of the mother, during preschool years, may help the child to enter kindergarten and the grades with a keen mind and clever fingers. The period is all too short when Mother has the child so largely under her care, so why should she not make the best of it and give her boy or girl a good foundation on which to build in later years.

Are you planning to attend a teacher-training institute or workshop in your area?

From Your Director

From page 3

For the Beginners (Ages 4 and 5)

COURSE I. MY FAMILY AND MY FRIENDS

COURSE II. JESUS AND I TOGETHER

For the Primary Class

(Ages 6, 7, and 8)

COURSE I. STORIES TOLD IN HOME AND SYNAGOGUE

COURSE II. JESUS AND HIS FRIENDS

COURSE III. FRIENDS AND HELPERS

For the Junior Class

(Ages 9, 10, and 11)

COURSE I. THE ISRAELITES MAKE A LONG JOURNEY

COURSE II. WHEN THE DISCIPLES WENT TO SCHOOL

COURSE III. FOLLOWING THE TRAIL WITH BOYS AND GIRLS OF LONG AGO

For the Intermediates

(Ages 12, 13 and 14)

COURSE I. PETER, A MAN OF GOD

COURSE II. PAUL, THE GREATEST OF THE APOSTLES

As the Superintendent Sees It

From page 10

instruct his children in the Ten Commandments and the Gospel."

Once a year or so, on Reformation Day, we tell the world that we do not need another Reformation. Maybe we do not. All we need is a revolution in our system of parish education.

What God hath joined together, the child and his parents, let not the church put asunder.

God Chose Some to Be Teachers

From page 15

Some day, when time is no longer counted by days, just to see some of our boys and girls, grown to full spiritual manhood and womanhood, standing victorious through Christ before the great White Throne, will be reward enough!

Lord Jesus, what do You want me to say, and to be, to these boys and girls of Thine?